

## DOCUMENT RESUME

ED 418 164

UD 032 223

AUTHOR Tukufu, Darryl S.  
TITLE A Guide toward the Successful Development of African-American Males.  
ISBN ISBN-0-9662152-0-6  
PUB DATE 1997-12-00  
NOTE 52p.  
AVAILABLE FROM Tukufu Group. P.O. Box 43534, Richmond Heights, OH 44143 (\$8).  
PUB TYPE Books (010) -- Guides - Non-Classroom (055)  
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS.  
DESCRIPTORS Adolescents; Black Culture; \*Blacks; \*Children; Criteria; Elementary Secondary Education; \*Individual Development; \*Males; Mentors; \*Self Efficacy; Social Change; \*Social Support Groups; Values  
IDENTIFIERS African Americans

## ABSTRACT

This booklet is a guide and model for parents, educators, religious institutions, social service agencies, community centers, and other organizations that interact with African American males. The guide begins with the introduction of the African American Male Development Model, six criteria that, if internalized by males, would place them in a better position to make a contribution to themselves, their families, and society. These criteria are: (1) religious, philosophical or ideological orientation; (2) positive mental attitude; (3) the Nguzo Saba; (4) African American culture and history; (5) social development; and (6) social capacity. The two most important are the religious, philosophical, or ideological orientation and positive mental attitude. The Nguzo Saba is a black value system that forms the basis of continuing development through seven principles. A knowledge of African American culture and history is important in the young man's social development, and various rites of passage, mentoring, and manhood preparation strategies are described that contribute to social development in the context of the Nguzo Saba. Working to improve social capacity through community organization, political and social change organizations, and economic empowerment initiatives supports individual development as well. Appendixes present the principles of self-efficacy and Nguzo Saba. (SLD)

\*\*\*\*\*  
\* Reproductions supplied by EDRS are the best that can be made \*  
\* from the original document. \*  
\*\*\*\*\*

# A GUIDE TOWARD THE SUCCESSFUL DEVELOPMENT OF AFRICAN-AMERICAN MALES

U.S. DEPARTMENT OF EDUCATION  
Office of Educational Research and Improvement  
EDUCATIONAL RESOURCES INFORMATION  
CENTER (ERIC)

☒ This document has been reproduced as  
received from the person or organization  
originating it.

☐ Minor changes have been made to  
improve reproduction quality.

• Points of view or opinions stated in this  
document do not necessarily represent  
those of ERIC personnel or policy.

A DOCUMENT FROM ERIC/EDRS  
EDUCATIONAL RESOURCES INFORMATION  
CENTER (ERIC) REPORT NO. ED 418 164

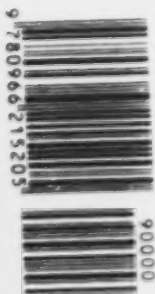
*Darrell S. Tukufu*  
*Tukufu Corp.*

For single copies, contact the ERIC  
Full Text Service, 1234 York Ave.,  
New York, NY 10021-2108

2B

**The Tukufu Group**  
P.O. Box 43534  
Richmond Heights, Ohio 44143

BEST COPY AVAILABLE



BEST COPY AVAILABLE

A  
GUIDE  
TOWARD  
THE  
SUCCESSFUL  
DEVELOPMENT  
OF  
AFRICAN-AMERICAN  
MALES

**The Tukufu Group**  
P.O. Box 43534  
Richmond Heights, Ohio 44143

Copyright ©1997 by Darryl S. Tukufu

All rights reserved. No part of this book may be reproduced in any form without written permission from the publishers, except by a reviewer who may quote brief passages in a review to be printed in a newspaper or magazine.

First printing December, 1997

PUBLISHED BY THE TUKUFU GROUP  
Richmond Heights, Ohio 44143

Printed in the United States of America

## Dedication

To my sons Ricky Joseph Tukufu and  
Khari Ture Tukufu, and the future men of their lineage

And to some of the men and women, relatives and  
friends, that have contributed to my development:

Myra C. Tukufu  
Estus Barham  
Joyce Barham  
Beulah Barham  
Cheryl Golden  
Stephen Golden  
Petryl Starks  
Edrice Clark  
Yvette Kirksey  
Wanda Clark  
James Brian Black  
Carmella Smith Weaver  
William Bagley  
Ronald Jackson  
Daryl McDuffie  
Ronald "Sababu" Miller  
Gregory Andrews  
Butch Harris  
Charles Sitawisha  
Sam Damu  
Ernest Majadi  
Reginald K. Brooks  
Ronald Herndon  
Robert "Oba" Penny  
Herman Sawyer  
Myron Robinson  
Tamu Atwater  
Goliver Malcomb  
Robert Butler-Chochezi  
Glen Richardson  
Walter Bufkin, Jr.  
Barry McCoy

Bernice Starks  
Peter W. Starks  
Lilly Starks  
Evelyn Thompson  
Herman "Pete" Starks  
Thirley Starks  
Deborah Davis  
Henry Clark  
Jeffrey Clark  
Rose "Doll" Black  
James Black  
John Dean  
Ted Bagley  
Michael Jackson  
Ernest Lokey  
Lynnette "Kimako" Miller  
Tony DeFoor  
Kevin Williams  
Karl Hekima  
Amiri Jomo  
John "Dadisi" Fuller  
Cletus Moore  
Sam Brooks  
Sala Udia  
Rhen Bass  
John Jacob  
Anthony C. Brown  
Glenn Zellars  
Frank Robinson  
James Kimble  
Darral Gaffney  
Kappa Alpha Psi Fraternity, Inc.

## Contents

### Introduction

|                                                            |    |
|------------------------------------------------------------|----|
| 1. The African-American Male Development Model             | 1  |
| 2. Religious, Philosophical and/or Ideological Orientation | 3  |
| 3. Positive Mental Attitude                                | 7  |
| 4. The Nguzo Saba (Black Value System)                     | 11 |
| 5. African-American Culture and History                    | 16 |
| 6. Social Development                                      | 19 |
| Rites of Passage                                           |    |
| Mentoring Programs                                         |    |
| Manhood Preparation: Relationship and Parenting<br>Classes |    |
| 7. Social Capacity                                         | 26 |
| Community Organization                                     |    |
| Political and Social Change Organizations                  |    |
| Economic Empowerment                                       |    |
| 8. Conclusion                                              | 30 |
| Appendix I                                                 | 36 |
| Appendix II                                                | 38 |
| References                                                 | 40 |

## Introduction

For many years, I have been invited to schools, businesses, non-profit organizations, and religious institutions to lecture, facilitate and/or discuss a variety of issues. The topics ranged from race relations, diversity, male-female relationships, and the "Endangered" African-American male, to changing paradigms, visioning, and developing a positive mental attitude. I always enjoy these diverse interactions, particularly when I believe that I not only contribute to the knowledge level of participants, but learn from them as well.

However, what disturbs me the most is the tremendous difference of opinions expressed by individuals when the discussion shifts to the plight of the African-American male. This topic is compounded by numerous talk shows that spend more time on divisive issues than on what is working.

Some time ago, I conducted research on African-American male behavior. Initially, my interest was to study factors contributing to Black males becoming fathers in their teenage years. However, I recognized to the extent males were involved in specific activities, the more likely they were to develop in a positive direction that would be beneficial to themselves as individuals, their family, their community, and society. Reflecting on years of lectures and discussions on the subject, I decided that it was time to write this guide. My background led me in this direction for at least three reasons.

First, I am edging close to the half-century mark in age and have had a variety of experiences. At different times in my life I considered myself an integrationist, a Cultural Nationalist, a Pan-Africanist, and a Democratic Socialist. I have lived in poverty, been considered a member of the working class, and eventually the middle and upper middle class. Additionally, although I was agnostic and/or atheistic until 1980 when I became

a follower of Christ, my religious affiliation has not restrained me from being ecumenical when working with members of various Christian denominations or other faiths.

My unique social background allowed me to live the experiences of African-American males at various levels. Today, I continue to hold a strong sense of dedication to my race coupled with a high regard to promoting the richness and diversity of all people.

Second, my academic background as a sociologist and former professor of Pan African Studies, leaves me fully aware of books and articles that portray African-Americans always in a positive light, labels us as deficient, or states that we only have to pull ourselves up by our bootstraps to make it in this world. Few write about solutions or recognize some truth exists in all three views. This background helped enhance my analytical capability.

Third, I am the father of two African-American sons, one whose life I have nurtured as a step and adoptive father for the last ten of his nineteen years and a biological son whom I helped bring into existence some seven years ago. Interacting with both affords me the opportunity to view how parental guidance supports development. Additionally, it is apparent that each, as individuals, develop differently and ultimately they will determine the extent of their development. What must be done and what this guide offers is a foundation.

The main purpose of this book is to provide a guide and model to parents, educators, religious institutions, social service agencies, neighborhood and community center staff, fraternal organizations, penal institutions, and other organizations interacting with African-American males. Additionally, because it is solution oriented and emphasizes what can be done, this guide can be utilized by serious, mature Black males of any age inspired to follow suggestions toward their growth and development.

Finally, I would like to especially thank my editor, Karen Hickman-Washington, who spent considerable time correcting my drafts. She went beyond the call of duty. Beverly Gaffney, who diligently worked toward bringing this book to life in print. Also my reviewers, individuals that I have a great deal of respect and admiration: my pastor, The Reverend Dr. Otis Moss, Jr., listed as one of Ebony Magazine's Outstanding Black Preachers<sup>1</sup>, Paul Hill, Jr., a phenomenal community organizer and author of his nationally acclaimed book on Rites of Passage, Dr. Dorothy Anderson, a renowned consultant for non-profit organizations and mental health specialist, and Marco and Deborah Sommerville, an entrepreneur and elected official, and social worker, respectively. The latter two helped keep the tone of this guide at an understandable level. Additionally, a great deal of thanks must go to valued teachers and mentors such as Amiri Baraka, Clarence Barnes, Les Brown, Ernest Cooper, Dr. Edward Crosby, Ron Daniels, Ms. Marian Hall, Dr. Jeffrey Howard, Dr. Maulana Karenga, George Mills, James Mtume, Vernon Odum, Sr., and Vernon Sukumu.

## Chapter One

### The African-American Male Development Model

From my research and experience, I maintain there are at least six criteria that strongly impact an African-American male's move toward successful development. I use the term, development, defined by the Efficacy Institute as the process of becoming a strong effective person by "building a sense of who you are and what you stand for; a belief in yourself and your abilities; knowledge of how the world works; skills to make things happen; and commitment to change the world for the better."<sup>2</sup> I believe if our males, young and old, are constantly engaged in development, it would have a profound effect on conditions facing our communities. We might observe remarkable changes occurring in our families, schools and the broader society.

Figure I illustrates the criteria that I have proposed as the African-American Male Development Model. As suggested, development emanates from six criteria: Religious, Philosophical and/or Ideological Orientation; Positive Mental Attitude; The Nguzo Saba; African-American Culture and History; Social Development; and Social Capacity. All of the criteria, with the exception of Positive Mental Attitude, are directly related to African-Americans because of our unique experiences. Positive Mental Attitude is more universal and bonds us to the entire human family. However, this is often overlooked or devalued in African-American communities because of a focus on problems, rather than solutions. This criteria should be introduced early in life. However, some of these concepts would fit in any stage of male development and could be interrelated. As the model illustrates, the African-American male is at the center of the circle. He intersects with each of the criteria which in turn link to one another. Thus, an African-American male can find himself interacting with one or more of the criteria at any particular time

in his development. For maximum effect, our males should be experiencing all six criteria.

Each of the criteria will be further explained in the chapters that follow.

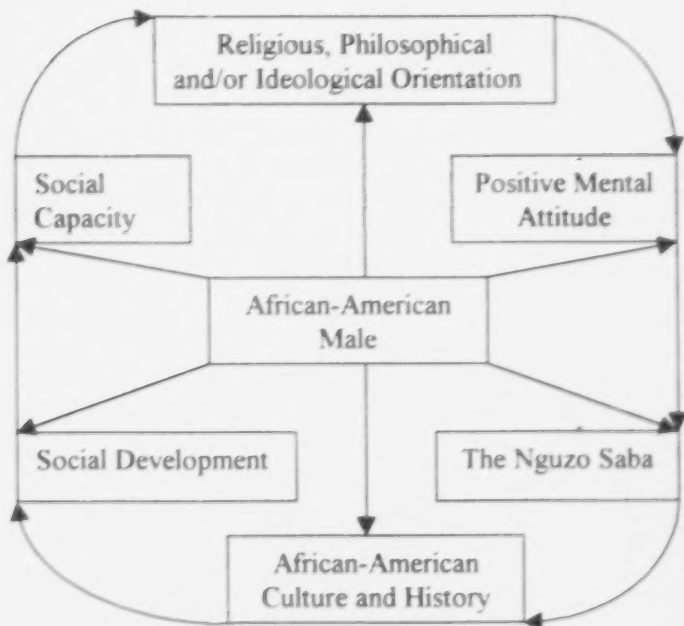


Figure 1. African-American Male Development Model  
Developed by Darryl S. Tukufu

## **Chapter Two**

### **Religious, Philosophical and/or Ideological Orientation**

Beginning with African indigenous religions, extending to what is called the major Western religions of Judaism, Christianity, and Islam, African people developed a strong spiritual base. In America, the majority of Blacks are Christians and members of various denominations. An increasing number profess belief in Islam, from Sunni to the Nation of Islam, while a smaller number believe in Judaism. Additionally, more African-Americans are migrating to Eastern religions such as Buddhism and Ba'Hai and forms of African indigenous religions, particularly Yoruba, which has a number of adherents located from Pittsburgh to metropolitan areas on the East Coast.

The majority of my examples will relate to Christianity, which is my belief, and the one that I am most knowledgeable. However, because I have been associated with African-American Muslims, Jews, Yoruba, Buddhists, and non-believers, I believe the criteria that I advance here can also be applied to these settings.

It is important that beliefs held by African-Americans be grounded within the social and historical experiences of the African-American community.<sup>3</sup> If this concept is not pursued within our religious experiences, those that suggest religion serves as a depressant will perceive faith as passive and impractical.

There are contradictions, as well as controversies to be aware of with respect to religious beliefs and practices. As a sociologist, I am reminded that those most orthodox in their beliefs are usually the least receptive to differences of opinion. They usually see things one way, their way. It's not that simple.

If we are truly dedicated to the development of African-American males, we must be willing to embrace them regardless of educational achievement, social and economic status, and sexual orientation. To be "holier than thou" may cause us to lose them.

Insofar as religious orientation is concerned, there are at least four ways to enhance the successful development of our males. First, is by daily readings of the Holy Bible or sacred literature associated with other religions. These can be supplemented by Devotional readings such as the Daily Bread or Daily Prayer Calendar used in some Christian traditions. If a young male is not able to read, parents or guardians should read various religious stories to him. Reading and understanding summaries and actual verses are important and can provide needed direction to young men. Sacred literature has numerous examples of how strong religious belief provides a standard of life that is applicable to daily living and practice. For example, citing a few references in the Bible:<sup>4</sup>

Ephesians 4:32: And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

5:5: For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

5:28: So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself.

6:1: Children, obey your parents in the Lord, for this is right.

Philippians 4:13: I can do all things through Him who strengthens me.

Second, young males should attend as many religious services and classes as possible. I recall the time after I finally professed a belief in Jesus Christ, at age 31, that for many years I had difficulty attending services. I was judging other people in the Church. I would justify my non-attendance by stating I did not wish to fellowship with hypocrites.

Other times I was convinced I could learn as much watching television pastors such as the Reverends Frederick Price, Creflo Dollar, T.D. Jakes, and Gilbert Patterson. Although I still enjoy watching TV evangelists it does not replace fellowship. Viewing a program by yourself is different than being in the company of individuals who share your enthusiasm. Individuals build upon one another and become more spirited. However, individuals seldom watch these programs in numbers and this is one reason why fellowship with others of your faith and/or belief is very important. I learned to appreciate membership in three of the most dynamic faith-filled Churches in America: The House of The Lord, Pastor Joey Johnson (Akron, Ohio), Mississippi Boulevard Christian Church, the Rev. Dr. Alvin O'Neal Jackson (Memphis, Tennessee), and Olivet Institutional Baptist Church, the Rev. Dr. Otis Moss, Jr. (Cleveland, Ohio).

Third, it is important for males to become active members in various established ministries or committees. These may range from cub scouts, boy scouts, and the Men's Ministry, to becoming a member of the usher board. Some churches have social action committees and/or Community Development Corporations which promote concentrated neighborhood and community action.

Finally, a key component of religious orientation is talking to others about your faith. In Christianity, it is called testifying. This may range from organized neighborhood walks to one-on-one discussions about your religious conviction. As I emphasized earlier, I am a Christian. However, what can be

aggravating are people that include in every sentence "Praise God," or "Bless You." Be aware that the same individuals you want to reach out to can be turned off. I learned years ago that it is sometimes better to win the person than the point...because if you win the person you can come back later to win the point.

I titled this chapter "Religious, Philosophical and/or Ideological Orientation" recognizing there are other belief structures which include development of African-American males. The orientations I refer to are Nationalism, Pan-Africanism, or various forms of Africentricity. Nationalism, or in this case Black Nationalism, invokes past and present history of Blacks as a means to unite and progress together as a people.

Pan-Africanism, in its broadest definition, is a global extension of Black Nationalism. Pan-Africanism advocates for mutual support and unity of African people throughout the world. Africentricity has been perceived in two ways. One, is the use of Africans as the center of the universe and the belief that all things of value, from inventions to philosophy were created by those of African descent. Another form of Africentricity concentrates on giving Africans their "due" in regards to contributions to world society, but does not negate contributions made by other races. Many African-Americans shy away from any connection with these "isms" or Africentricity because of fear they will develop or increase militant and/or radical tendencies. Nonetheless, there is a powerful message that must be passed on to our males regarding self-development and race pride. We will touch on these points in later chapters.

The point to be made in this chapter, is that a strong religious and ideological belief forms the basis of African-American male development.

## **Chapter Three**

### **Positive Mental Attitude**

If I were to rank the criteria presented in this book, positive mental attitude would rank second to Religious, Philosophical and/or Ideological Orientation. Without a positive mental attitude, a person would have the information without the wherewithal to use it for improvement.

I have encountered many individuals who discount the importance of maintaining a positive mental attitude or even consider self-improvement. They believe it is "just feel good stuff", "nothing new," or "unrealistic when dealing with racism."

Additionally, some members of our community believe they cannot learn from anyone but "Black folks." They fail to understand the need for a human, diverse aspect to our movement in American society and throughout the world. They also find it difficult to comprehend and appreciate diversity in its broadest terms which means that we can learn from anyone.

As a 60's and 70's Black cultural nationalist, I pursued group accomplishments and social change and deemphasized individual accomplishments. To state it another way, I developed a healthy "group self esteem" in the form of knowledge and pride of my heritage, however suffered from a lack of "individual self esteem." I could reference many of the past and present accomplishments of African people but did not know what I wanted to do for self.

Not all of my associates experienced this problem, however enough of us did that when we pursued other activities, it was difficult to cope or survive. Some became involved with drugs, returned to former illegal activities, or returned to absolutely nothing. The problem was many of us did not work on self improvement while we worked on group improvement.

Today I engage a new generation of Black college students, many pursuing the same path. They can quote El Hajj Malik Shabazz, Cabral, DuBois and others and lead successful demonstrations. However, when you question their progress in obtaining their education they say "it's not about me, it's about our people." This response is partly correct, but growth and development must include self and "our people" for effectiveness.

In the forefront advocating for positive mental attitude are the motivational superstars of various race, ethnicity, and gender.<sup>5</sup> African-Americans are increasing in this field.<sup>6</sup>

Some have achieved considerable success motivating people toward a larger vision of themselves. Les Brown is perhaps in the forefront of all motivational speakers and in a field by himself.<sup>7</sup> He was abandoned at birth and raised by a cafeteria worker who adopted him and his brother. His upbringing was similar to many young African-Americans who are defined, as he was, educable mentally retarded. Les Brown's self esteem was low and he ended up receiving the D's and F's that were expected of him. However, one of Brown's high school teachers refused to give up on him and from that point on Brown began to develop.

There are at least three things that a positive mental attitude provides. First, the right approach to life and living. This is where you work on ways to be accountable and effective with respect to your career, family, and member of the community. Second, developing capability to deal with change. This is important because nothing remains constant. We must develop the mindset to continue despite adversity. Third, create a game plan for success. This involves writing and rewriting goals. In the final analysis, if we are truly serious about development, we must seek it wherever we can and utilize all

available resources. If we are motivated, hopelessness and defeat are not the center of concern.

Dr. Jeffrey Howard and the Efficacy Institute in Lexington, Massachusetts, created what I believe are important principles proven successful in many school districts around the country. These guiding principles also provide a basis for development for adults that can impact neighborhoods and communities. Their concept not only makes a contribution to developmental theory but also process and application. They define efficacy as "the power to develop, to get better, stronger and smarter at anything that can help you build a quality life."<sup>8</sup> A quality life is determined by good health, positive relationships with significant others, wealth, and freedom. Among other things, the Efficacy Institute has listed at least twelve "Efficacy Principles" that when internalized lead to individuals maximizing their potential (See Appendix I).

The basic premise of the Efficacy Model is that confidence and effective effort will lead to development. It emphasizes that you can develop and get better in any area that you choose. Time and failure will not stop you. Hard times will not set you back. Failure or difficulty is only viewed as feedback because it only informs you that you must exert more effort. The outcome is that you will be better prepared to meet whatever challenges are placed before you.

Positive mental attitude and the principles such as those suggested by the Efficacy Institute are extremely important in development. An entire presentation can be focused primarily on each point. I have repeatedly experienced the kind of impact positive mental attitude can have. It makes you believe that working with individuals is worth it when they approach you saying "I needed to hear that, I thought something was wrong with me." Or, "I can identify with what you said and I am going to really try to change my life." This makes it all worthwhile.

As I emphasized in this guide, let me propose some key action steps to gain and maintain a positive mental attitude:

1. Organize a personal and/or collective library (with family or friends) of motivational tapes and books. Set goals for the number of books and tapes you will listen to a year. If you are not able to afford it, local libraries maintain a collection of these for your use.
2. Put your dreams, goals, and desires in writing. Review these periodically and make adjustments when necessary.
3. Develop affirmations (positive statements) and post around your room, apartment, or home. You should look at these daily which will cause you to focus and move to higher levels of development.
4. Find at least one person with whom to share your goals and desires. This should be a positive person or one who is also developing. You will be able to inspire one another to achieve your goals and dreams.

## **Chapter Four**

### **The Nguzo Saba (Black Value System)**

From 1967 to 1971, I was a member of Us Organization and the Committee for Unified NewArk (CFUN), respectively. These Black cultural nationalist organizations had a profound effect on my life. I joined the Los Angeles based Us Organization in 1967, shortly after graduating from high school. This organization still exists today and is directed by its founder Dr. Maulana Karenga, who continues to promote some of the same concepts initiated over 30 years ago. The CFUN, under Amiri Baraka and based in Newark, New Jersey, is no longer in existence but once served as an affiliate of Us and an adherent of the philosophy created by Karenga, called Kawaida.

My involvement in these organizations was a part of my search for meaning not the end of my quest. These organizations provided me with the necessary grounding to move from boyhood to manhood. My experience was the type of Rites of Passage that I will discuss later in this guide. Thus, I was able to develop the foundation needed to launch me towards additional ways in which to grow and develop.

Karenga, still active and contributing to the study of African life and struggle, is probably best noted for the creation of the Nguzo Saba (the Black Value System), and Kwanzaa.<sup>9</sup> The Nguzo Saba represents views and values when practiced forms one of the basis of continuous development (See Appendix II).

When we look at the first principle, Umoja (Unity), it must be understood that unity begins with self and then moves toward other points embodied within this principle. This does not mean that you first get yourself together before moving into other areas, but it does mean that self has to be on the move toward development as discussed in the last chapter.

Kujichagulia (Self-Determination) embodies the spirit of African-Americans determining their own destiny. It transcends us beyond the concepts of "going along to get along" and "don't rock the boat." It states that we have to be bold enough to speak for ourselves. It also embodies a responsibility to live up to the names, particularly African and Arabic that African-Americans have acquired or been named at birth. It is very disheartening to find that many of our young men arrested for a number of different reasons possess African or Arabic names that they fail to live up to.

Ujima (Collective Work and Responsibility) and Ujamaa (Cooperative Economics) incorporate a collective tone with respect to doing things with a collaborative spirit. They emphasize assisting each other and conducting entrepreneurial activities together. What it doesn't include, but should be addressed, is continuing support of individual Black-owned businesses. Over the years this has become a major concern to those in the community and my experience validates this has spread to the majority community. In the past, many African-American businesses were community based and a majority of their employees were African-American. There is an increasing number of African-American owned businesses in the technical and/or service arena that have a predominately non-African American staff. Nonetheless, African-American businesses should still be supported.

The follow up to Workforce 2000,<sup>10</sup> Workforce 2020,<sup>11</sup> emphasizes the ever growing meritocracy that indicates it will be only those with the necessary skills and experience that will secure the higher paying jobs. We need to continue preparing our youth and new job seekers by providing the necessary training to move them into technical fields in large numbers. We must develop more males for these higher paying jobs. If we don't, many may find themselves wasting their time on some street corner.

Nia (Purpose) continues the collective aspect of the Nguzo Saba, but specifically relates to neighborhood and community building. I believe the reference to restoring "our people to their traditional greatness" is key. This supports the concept that no matter what circumstances confront us, we are connected to a race that has always achieved greatness. I recall stories told of ancient Timbuktu, in Mali, whereby if a personal item was left at some place in the city, and if it was not dislodged by rain, wind, or other natural elements, that it would still be in the place it was left until retrieved by its owner. Although it was years ago, there were some places within predominately African-American communities where you could leave your home unlocked. Is this a pipe dream in our world today or can we once again get back this greatness?

Kúumba (Creativity) has become a matter of controversy within our communities. On one hand we have artists that proclaim their art, literature, or music to be personally determined and they have the right to express themselves in the manner they see fit. Others state emphatically that what they create must be what Karenga refers to as functional, collective and committing---it has a purpose, it is done for the benefit of all, and it moves African-Americans toward positive change and development.

I applaud our diverse art platforms, such as the Blues, Jazz, and Urban Rap, as well as the increasing number of Black writers and film directors that distribute material emphasizing the every day struggle of African-Americans. However, if we are serious about further development of African-American males, we should continue to encourage the discussion of our misgivings, and begin to show some movement toward positive messages that can be passed on.

Let me state emphatically, I am not seeking story book endings to creative work, because many of our artists are right when they talk about "how things are in the hood." But if we are

committed to serious development, we should communicate that development would be difficult to achieve while we call women the equivalent of a female dog or a garden utensil.

Finally, Imani (Faith) is really the basis of the Nguzo Saba. All of these Principles really begin with faith. However, although this Principle is moving in the right direction, faith is not simply "believing," it is acting on what you believe.<sup>12</sup> Nonetheless, many people believe that if you "believe," you have faith, and vice versa. Faith would mean that "our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle" are progressively developed toward following and acting on what is believed. This is not always the case.

The real question is how can we use the Nguzo Saba in the development of African-American males? There are at least three ways to proceed. First, the Principles should be displayed in prominent places in the home and at work, if at all possible. African-American businesses, particularly barber shops and beauty salons, some of the most well-traveled facilities within African-American communities, should be urged to place them in a prominent location. These efforts could serve as affirmations causing individuals to review them, recall in their subconscious and be in a better position to move on Imani. For large printed copies, contact the African-American Cultural Center in Los Angeles or local African American bookstores. Better still, use your Kuumba and make your own.

Second, far too many of us discuss the Nguzo Saba only at Kwanzaa. The rest of the year it remains dormant. One suggestion I would offer is that Imani should be, as mentioned above, interpreted as the basis of the rest of the Principles. (If this is the case, these should be learned as a part of our daily spiritual, philosophical and/or ideological belief). The remaining principles could be divided in two-month segments. For example, Umoja (Unity) would be emphasized in January and February.

The February designation would accompany African-American History Month (but of course would not take away from the fact that African-American History is 365 days a year).

Next, Kujichagulia (Self-Determination) would be emphasized in March and April and this process would continue and end with Kuumba (Creativity) highlighted in November and December. Activities could take place in the home, neighborhood and the community with a large focus program at least once during the two-month period.

A city or region wide Kwanzaa committee could sponsor activities and operate throughout the year. This would require additional work, but remember we are talking about development, which is a full time job.

Third, the Nguzo Saba should be instituted and taught in all mens' groups, from the cub scouts to Greek-letter Fraternities and Fraternal Orders, from Christian sunday school and Men's Ministries, to Boys Clubs and YMCA functions within African American communities. Additionally, many of the principles can be used as affirmations to be recited by sports teams prior to competition.

## **Chapter Five**

### **African American Culture and History**

My first experience with the importance of culture was in the late 60's and early 70's as a member of Us and CFUN. Kawaïda Philosophy emphasized that culture determined our identity (who we are racially and ethnically), purpose (centered on our identity), and direction (emphasizing in which manner we should be moving)

As I entered college and moved toward a terminal degree in sociology, I was able to witness more vividly the importance and impact of culture, particularly between and among people despite race and ethnicity.

Popular usage, as portrayed in newspapers and in one's perception, continues to leave the impression that there is one particular Black culture, some nebulous unanimity that does not exist with any other group. What contributes to this misperception of culture is the stereotype to entertainment and dress. It must be understood that culture is a way of life that cannot be divided into various pieces without inclusion of the whole dimension. As this relates to African-American's culture, it is also fluid. For example, as mentioned in Chapter Two, there are African-American Christians, Muslims, Buddhists, and those who adhere to various philosophies and ideologies.

Although there is a tendency to mention history separately, history is inherent to culture. The reason is simple. History details the life of people as it evolved in the past, how it is currently operating in the present, and allows us to predict what some cultural groups will be doing in the future. It also provides the opportunity for people to critique themselves, take note of their challenges, determine their opportunities, and plot a course toward social development.

In order to promote African-American male development, history must include more than when Africans "supposedly" arrived in North America, or on the shores of what is called the United States of America. It must include African history as written by John G. Jackson,<sup>13</sup> Basil Davidson,<sup>14</sup> Yosef ben-Jochannan,<sup>15</sup> and Ivan Van Sertima,<sup>16</sup> to name a few. It must teach about the great kingdom of Kush, the rise and fall of the great states of Ghana, Mali, and Songhay, the Great Zimbabwe, as well as Africa's link to Asia, Europe, and America. Then it should highlight African-Americans through books written by John Blassingame,<sup>17</sup> Hattie Carwell,<sup>18</sup> Harold Cruse<sup>19</sup>, and others.

The following will serve as tools that culture and history can be utilized to assist in the successful development of African-American males.

- 1 Parents and/or guardians and various social institutions should invest in a library of books focusing on the African and African-American experience. Books referenced by authors highlighted above should be the place to begin. Again, as mentioned earlier, if you cannot afford these, area libraries have or can obtain them from the publishers.
- 2 Organize reading clubs at appropriate reading levels of the readers. African-American women are more experienced with this and should be consulted on the best methods to utilize.
- 3 If classes, focusing on the African and African-American experience are offered at various schools, colleges, community centers, etc., males should enroll. If they are not available, parents and the community should organize to make them a reality.

4. Encourage radio stations to follow Tom Joyner's (The Fly Jock) lead in his nationally syndicated morning radio program that includes "the little known Black history fact." However, the format should also include historical issues and events that occurred involving those of African descent throughout the world.
5. Encourage your Church or religious institution to incorporate, as a part of the Sunday School curriculum, African and African-American Culture and History
6. Encourage sports programs at neighborhood or community centers to provide mandatory sessions for sport participants such as Midnight Basketball programs. Youth participating in these events have to attend presentations or discussions in order to take part in the program.

## **Chapter Six**

### **Social Development**

I view social development in the context of this guide as relationship forming: 1) primarily between males bonding together through various experiences and programs, and 2) between males and females searching for positive and intimate heterosexual associations, and preparation for the possible results of these partnerships. Therefore, I will emphasize three things: Rites of Passage, Mentoring, and Manhood Preparation: Relationships and Parenting.

#### Rites of Passage

Over the last ten years, many African-American males have been involved in a variety of Rites of Passage experiences. Modeled after similar processes among indigenous groups throughout the world, Rites of Passage was designed to regenerate the community. Puberty, one of the life crises, used Rites of Passage to prepare males and females to enter into manhood and womanhood.

Nathan and Julia Hare, from the Black Think Tank in San Francisco, published a guide for Black Male Rites of Passage that outlined a one year process for males from ages 11 to 12.<sup>20</sup> They described a "passage" which these young men would take that would culminate, after a year, with an initiation of manhood.

Paul Hill, Jr., from the East End Neighborhood House in Cleveland, Ohio, also developed a process but expanded his to include an Africentric Development Model and the creation of a national Rites of Passage Institute for males and females<sup>21</sup>. This institute has expanded to include not only Rites of Passage processes for youth but Rites of Passage training for youth service providers. The training offered is both short and long term.

I was personally involved in Rites of Passage through my involvement with Us Organization. I became a member of the Simba Wachanga (Kiswahili for Young Lions). This was considered the youth and self-defense arm of the organization and involved young African-American men between the ages of 15-21. The similarity between the Rites of Passage experiences of the Hares and Hill was the emphasis on community service, bonding, physical development, and learning African and African-American history. The main difference is one that is valuable and emphasizes the importance of this guide. Hill's process stresses the point that Rites of Passage is a life-long journey, not one year or a maximum of seven years as the Hare's and Us Organization, respectively.

African-American males should participate at some time in their life in Rites of Passage. From the processes described above they can range anytime from age 11 on up. Many opportunities exist and can be found in Churches, Urban League affiliates, and neighborhood centers throughout the country.

From my review, many Rites of Passage processes include the following:

1. Foundations of African Spirituality and World View
2. Bonding and Teambuilding
3. African and African-American Culture and History
4. Mental/Emotional Development
5. Physical Development
6. Discipline and Responsibility
7. Community Service
8. Initiation

In summary, the common denominator is an increased sense of self worth, a greater knowledge and understanding of

African and African-American culture and history, a stronger connection to the creator, and a desire to build and develop self and community.

### Mentoring

Mentoring is not new. Basically, it is a concept where one or more individuals act as a counselor, guide, tutor, or coach to one or more additional individuals. The approach may be informal or formal. The informal approach is one that can evolve naturally whereby parents, guardians, and extended family members watch, guide and nurture their young. Additionally, informality also exists when a mentee, the one being mentored, has no established or known relationship with a mentor. Lately, I find myself running into young men who inform me that I was their mentor when they were growing up. I had no way of knowing this unless they so informed me. Therefore, I use the term mentor rather than role model because I feel that the former allows for personal growth and emulation and the latter refers primarily to imitation of the person you admire.

Formal mentoring refers to the more established programs that can be found in Churches, fraternal associations, and particularly in organizations such as Boys Clubs, the YMCA, and Big Brothers. These programs tend to formalize agreements between participants, the mentees, and volunteers, the mentors. These agreements usually call for the mentor to spend a minimum designated period of time with the mentee or mentees, and follow program guidelines. Common characteristics of mentoring programs involve participation in outings, informal talks or discussions, community service projects and tutoring. Opportunities normally exist for the mentor to contribute more according to his skill level.

Group sessions involving all of the programs' mentors and mentees are another aspect of mentoring programs. These

programs are charged with improving group socialization skills. I have found these to be quite effective. Many chapters of my fraternity, Kappa Alpha Psi, have Guide Right Programs. These are mentoring programs established for young males. We believed we were on the right track, when many acknowledgments of appreciation were received from parents and/or teachers of the young men enrolled in our programs. Most other African-American fraternal associations have similar programs.

A few aspects I find lacking in many mentorship programs that should be added are elements that make Rites of Passage processes so important. That is, African and African-American Culture and History classes and more emphasis on group bonding and team building.

Finally, I believe that replication of mentoring programs should be increased. We should both encourage our informal mentoring and find ways to expand our formal processes. Furthermore, we must train mentees to become mentors themselves. This will increase the number of males we interact with. Ideally, we want a domino effect to occur, where each-one-can-teach one.

### Manhood Preparation: Relationships and Parenting

To some extent manhood preparation is present in many Rites of Passage Processes, but seldom found in formal or informal mentoring. By using this term, I am not referring to developing what I call the "physical" man. I define this man as one concerned only with personal satisfaction; has very narrow views of what a man or woman can or should not do; feels that females are only sex objects and prefers a number of short term attachments or connections with them (usually at one time); finds it far easier to make a baby than to take care of the baby; and

insists on proving that most men are physically stronger than women by striking them when challenged or embarrassed.

Of all the points I discuss in this guide, this may be the most difficult for many males to overcome. Yes, I've heard many of the excuses. A few examples are:

This is how I was raised...all the men around me acted this way.

Society is at fault...I'm nothing more than my environment.

If it's so bad why do the women go for it the way they do?

What are you talking about? I'm assuming my role as head of the house.

The sad thing about the above statements is that there is some truth in them. However, to be a "physical" man today does not mean that you can't change. Every one of the examples I offered about the "physical" man, with the exception of "making a baby," was me many years ago. I used all of the above excuses and more. However, I believe that experience is not necessarily the best teacher, only the most painful. If I can make the point and get African-American males to understand this no matter their age, we must reassess and reinterpret our relationship with women in more positive and beneficial terms! If we do not do this, our growth and development will be stunted.

So, what can we do to move away from the characteristics of the "physical" man? I believe that we must first define some attributes of the "social" man, the real man. This man is defined as one who believes that he and his woman are mates concerned with satisfying each other; believes in egalitarian or shared relationships with the one having the most expertise, financial or otherwise, taking the lead; with the exception of relationships

where it is established that each one is allowed to date others, once a commitment is made, it must be monogamous; understands that motherhood is a natural function, not natural obligation; and understands and acknowledges that physical coercion is not acceptable, no matter what the circumstances.

With respect to the three areas of social development outlined in this chapter, I propose the following actions:

1. From the minimum age of 11, all African-American males should participate in a Rites of Passage experience. This can be similar to the Hare's but should, if at all possible, involve participation in the type of life long process defined by Paul Hill, Jr. You can read more information about these processes in their books included in the reference section of this guide. It is also a good idea to investigate which processes are operating in your area.
2. All African-American males should be involved in mentoring, either as a mentor and/or mentee. All mentees should be prepared, at some time, to become a mentor themselves. Mentoring programs that already exist should be reinforced and enhanced with additional group socialization and experiences similar to that of Rites of Passage.
3. Relationship and Parenting classes should be taught in schools, Churches, neighborhood and community centers. Additionally, seminars on the same topic should be held by fraternal organizations, school-to-work programs, penal institutions, and all others that have a "captive" audience of African-American men. However, these must be presented by and train in the characteristics of the "social" man. Some possible titles of the seminars could be:

"Is it Love or is it Lust?"

"The Importance of Giving and Receiving Respect"

"Connections or Relationships?"

"Keys to Success in Parenthood"

"Beyond the Oink and the Woof: Ways to Eliminate  
Chauvinism and Get Rid of the Dog in You"

"Keys to Being a Great Partner and Enthusiastic Father"

## **Chapter Seven**

### **Social Capacity**

It would be very difficult to simply rely on growth in the previous areas presented without some comment on how gaining and/or maintaining some influence or power in society relates to development. I call this social capacity which involves African-Americans increasing capacity or empowerment within this society. In this respect, I will briefly address three areas: Community Organizations, Political and Social Change Organizations, and Economic Empowerment.

#### Community Organization

My use of community organization involves neighborhood centers, neighborhood groups, and social service agencies operating within African-American communities or having a large Black client base. Many of these organizations interact daily with African-American males. Neighborhood Centers have a number of programs that involve youth. They are typically youth groups, sports teams, and sometimes advisory committees. These groups, either directly or indirectly, teach discipline, build confidence, and develop leadership. African-American staff should advocate expansion of programs to include Rites of Passage and/or mentoring programs. Additionally, they should operate just as midnight basketball programs throughout the country...mandatory programming, usually presentations and discussions, that youth must participate in as a condition to playing sports.

Many neighborhood groups, particularly block clubs and tenant associations, find it difficult to attract male members. Oftentimes, this is the result of too few men in the home. However, if the mentoring programs would work as I propose, that is, developing mentors and training mentees to become mentors, honorary membership categories should be established

to involve mentors. These men could participate along with the mentee to increase male involvement and help teach leadership, by example, to young males.

Social Service agencies usually have more resources than Neighborhood Centers and neighborhood groups. Again, African-American staff should be in the forefront of advocating for developmental change within the areas they serve. They should contract with individuals or organizations with expertise in Rites of Passage, mentoring, and other areas of development described in earlier chapters. They should collaborate, when applicable, with neighborhood centers, neighborhood groups, and other Social Service agencies to supply specifically the needed resources to enhance growth of African-American males.

### Political and Social Change Organizations

I consider political and social change organizations as those that seek to influence policy or reestablish power relationships within U.S. society. Therefore, this can range from political parties involved in electoral politics to organizations such as the NAACP, the Urban League, Black United Front, Campaign for a New Tomorrow, Million Man March organizations, and others ranging from conservative to radical. These organizations are involved daily on issues of race, gender, and class impacting the African-American community.

Male involvement in these types of organizations has always been important and usually is in top leadership positions. Admittedly, some leadership positions have been delegated to males because of their gender and ability. One organization which only existed for a few years in the 1980's, the National Black Independent Political Party (NBIPP), reversed this trend by establishing that their national, state, and local leadership had to be composed of two co-chairs, one male and one female. This

issue was in recognition of African-American male chauvinism that determined men should naturally be the leader.

The point that I want to make is that leadership does not necessarily have to be the outcome, however involvement and participation should be. Regardless of the political or social change organizations that males belong to, growth and development should occur.

### Economic Empowerment

African-Americans have emphasized the need for economic empowerment and development throughout this century with minimum success.<sup>22</sup> Recently, the Urban League was involved with two conferences, one sponsored by the Cleveland, Ohio, affiliate, and the National Urban League dedicated its 1997 conference touting economic empowerment as the "next frontier." Perhaps this local and national focus will extend into the next millenium. The Urban League has the capability to keep our "eyes on the prize" with 114 affiliates across the country. However, what can we do or how can this increasing emphasis on economic empowerment be included in our discussion on development? I have a few suggestions:

1. Updating or initiating, whatever is the case, local, regional and/or national "Best Practices" relating to economic development, empowerment, and African-American business utilization. These "Best Practices" can be used as a Blueprint of action, establishing goals, and charting progress and results.
2. Begin at an early age to inform young males that the end result of obtaining an education does not have to be a job. That is to say, simply working for someone. Let them know that it would be far better to utilize their education and skills to start their own business(es).

3. Look at examples, such as the Washington, D.C. based TEDI (The Entrepreneurial Development Institute) or something that resembles this as a way to get youth started. TEDI's mission is "to empower disadvantaged youth, ages 7-21, by allowing them to develop their own small businesses, avoid drugs and crime, sharpen academic skills, and form positive attitudes about themselves and their communities."
4. Recruit and involve males, more than they are currently involved, in workshops and seminars on economic development and wealth acquisition. These could be held in churches, neighborhood and community centers. Additionally, these could be added to the curriculums of mentorship programs and Rites of Passage.

## **Chapter Eight**

### **Conclusion**

From the outset, I emphasized my main point in writing this work was to provide a guide toward the successful development of African-American males. I do not believe what I have to offer is the final discussion on the subject. I hope that others will continue to contribute to this topic.

I began with the introduction to what I call the African-American Male Development Model, six criteria that if internalized by males would place them in a better position to make a contribution to self, family, community, society, and yes, the world. We would be able to, as stated in the fifth principle of the Nguzo Saba, Nia, Purpose, to "restore our people to their traditional greatness." No one would dare consider us endangered!

For maximum effect, our males should be experiencing all six criteria. However, the two that I stated at the outset as the most important are Religious, Philosophical and/or Ideological Orientation, and Positive Mental Attitude. Primary emphasis should begin at this point.

Although age could have a lot to do with it, let me paint a picture of a developing male, one in the late teens moving closer to adulthood. I say "developing" because we never become fully developed. A developing man would be committed and active in his faith and/or ideological viewpoint. He would have above average self esteem because he listens regularly to positive mental attitude tapes and/or books from his library, borrows from friends, or obtains from the library. His value system is a result of following the Nguzo Saba and is aware of his African-American culture and the history of African people throughout the diaspora. He is developing socially through past or present involvement in Rites of Passage and/or mentorship programs.

treats women as a "Queen" and an equal, avoiding the image of a "Playa Playa." He knows what it takes to be a responsible husband and/or father. His social capacity ranks high on a ten-point scale because of his involvement in neighborhood or community organizations, and empowerment and social change organizations. He is politically active or will be as soon as he comes of age. Lastly, he is constantly thinking of ways to create economic empowerment for himself and his people.

Specifically, the following will serve as point-by-point directives emphasized in the previous chapters:

1. Daily readings of the Holy Bible, Daily Bread, or sacred literature associated with other religions.
2. Attend as many religious services and classes as possible.
3. Active membership in various established ministries or committees.
4. Discuss your faith/belief with others.
5. Organize a personal and/or collective library (with family or friends) of motivational tapes and books. Set goals for the number of books and tapes you will listen to a year. If you are not able to afford it, local libraries maintain a collection of these for your use.
6. Put your dreams, goals, and desires in writing. Review these periodically and make adjustments when necessary.
7. Develop affirmations (positive statements) and post around your room, apartment, or home. You

should review these daily which will cause you to focus and move to higher levels of development.

8. Find at least one person with whom to share your goals and desires. This should be a positive person or one who is also developing. You will be able to inspire one another to achieve your goals and dreams.
9. Display the Nguzo Saba in prominent places in the home, work, and African-American businesses.
10. Emphasize the values of the Nguzo Saba year round. Additionally, an effort should be made to establish a city or region wide Kwanzaa Committee that would sponsor activities and operate throughout the year.
11. Learning the Nguzo Saba should be instituted and taught in all men's groups, from the Cub Scouts to Greek-letter Fraternities and Fraternal Orders, from Christian Sunday School and Men's Ministries to Boys Clubs and YMCA's.
12. Parents and/or guardians and various social institutions should invest in a library of books focusing on the African and African-American experience.
13. Organize reading clubs at appropriate reading levels. African-American women are more experienced with this and should be consulted on the best methods to utilize.

14. African-American males should enroll in classes focusing on the African and African-American experience at school, colleges, community centers, etc. If they are not available, parents and the community should organize to make them a reality.
15. Encourage radio stations to include Black History points emphasizing images, issues and events throughout the year. Furthermore, the emphasis should be on Africans throughout the world.
16. Encourage Churches and religious institutions to incorporate African and African-American culture and history as a part of the Sunday School curriculum, or its related class(es) in various other institutions.
17. Encourage sports programs at neighborhood and community centers to provide mandatory sessions in African and African-American culture and history for sport participants such as midnight basketball programs.
18. From the minimum age of 11, all African-American males should participate in a Rites of Passage experience.
19. All African-American males should be involved in a mentorship program either as a mentor and/or mentee.
20. Relationship and Parenting classes should be taught in schools, Churches, neighborhood and community centers. Additionally, seminars on the same topic should be held by fraternal organizations, school-to-work programs, penal

institutions, and all others that have a "captive" audience of African-American men. These must be taught by the "social" man emphasized in this guide.

21. To the greatest extent possible, community organizations, political parties, and social change organizations should recruit and involve males for active participation and leadership in their processes.
22. Update or initiate local, regional and/or national "Best Practices" relating to economic development, empowerment, and African-American business utilization.
23. Encourage entrepreneurship at early ages. Use examples such as TEDI to get youth started.
24. Recruit and involve males, in workshops and seminars on economic development and wealth acquisition.

Sisters and brothers, ladies and gentlemen, when we talk about development we are really talking about life! It is either growth and development or it is death! Worse than the physical death is the death of the mind. I will close this chapter of our lives by quoting an anonymous writer who said:

Life is an adventure, dare it.  
Life is a beauty, praise it.  
Life is a challenge, mean it.  
Life is a duty, perform it.  
Life is a game, play it.  
Life is a gift, accept it.

Life is a goal, achieve it.  
Life is a journey, complete it.  
Life is a mystery, unfold it.  
Life is an opportunity, take it.  
Life is a promise, fulfill it.  
Life is a puzzle, solve it.  
Life is a song, sing it.  
Life is a sorrow, overcome it.  
Life is a struggle, fight it.  
Life is a tragedy, face it.

## APPENDIX I

### EFFICACY PRINCIPLES

1. Development is the foundation of a quality life.
2. Smart is not something you are. Smart is something you get.
3. Developed people are educated and principled.
4. Do not bring low. Build up.
5. If you think you can, and you work hard, you can get smart.
6. Thoughts lead to action.
7. Use feedback to find your Learning Zone.
8. When you have a failure, or experience difficulty, learn to separate the information from the emotions.
9. Use positive "Other Influences" to support your development. Do not let negative "Other Influences" stop you.
10. Use the Process of Development to get to the Zone of Development. Find out how good you can be.
11. Control your weak side. Choose your strong side.

12. Commit to your development. Choose to live a quality life.

Efficacy: The High School Curriculum  
The Efficacy Institute, Lexington, MA  
Copyright 1991, pgs. 269, 270

## APPENDIX II

### Nguzo Saba (The Seven Principles)

1. **UMOJA (Unity)**  
To strive for and maintain unity in the family, community, nation and race.
2. **KUJICHAGULIA (Self-determination)**  
To define ourselves, name ourselves, create for ourselves and speak for ourselves, instead of being defined, named, created for and spoken for by others.
3. **UJIMA (Collective Work and Responsibility)**  
To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.
4. **UJAMAA (Cooperative Economics)**  
To build and maintain our own stores, shops and other businesses and to profit from them together.
5. **NIA (Purpose)**  
To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
6. **KUUMBA (Creativity)**  
To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. IMANI (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

Maulana Karenga

*Kwanzaa: A Celebration of Family,  
Community and Culture, Commemorative  
Edition*, Los Angeles: University of Sankore,  
1998

## References

1. See *Ebony*, November 1993.
2. Included in the Efficacy Institute seminar with National Urban League Affiliate Presidents, December, 1991, Miami, Florida.
3. See Lincoln, C. Eric, *The Black Experience in Religion*. Garden City, New York: Anchor Books, 1974.
4. Ryrie, Charles Caldwell, *The Ryrie Study Bible*. Chicago, Ill.: The Moody Institute, 1978, pp. 1785-1787, 1795.
5. See Jeffreys, Michael, *Success Secrets of the Motivational Superstars*. Rocklin, Ca.: Prima Publishing, 1996.
6. See Fraser, George C., *Success Runs in Our Race: The Complete Guide to Networking in the African American Community*. New York: Avon Books, 1996.
7. Contact Les Brown Enterprises, Inc. 1350 S. Ridge Road, Wichita, KS 67209-2906.
8. Included in the Efficacy Institute Seminar with the National Urban League affiliate Presidents, December, 1991, Miami, Florida.
9. See, Karenga, Maulana, *Kwanzaa: A Celebration of Family, Community and Culture, Commemorative Edition*. Los Angeles: University of Sankore, 1998.
10. Hudson Institute, *Work Force 2000*. Indianapolis, Indiana: Hudson Institute, 1987.

11. Hudson Institute, *Work Force 2020*. Indianapolis, Indiana: Hudson Institute, 1997.
12. See, Price, Frederick K.C., *How Faith Works*. Tulsa, Oklahoma: Harrison House, 1976.
13. Jackson, John G, *Introduction to African Civilizations*. New York: Carol Publishing Group, 1970.
14. Davidson, Basil, *A History of West Africa to the Nineteenth Century*. Garden City, N.Y.: Doubleday & Co., 1966.
15. ben-Jochannan, Yosef A.A, *Africa: Mother of "Western Civilization."* New York: Alkebu-lan Associates, 1977.
16. Van Sertima, Ivan, *They Came Before Columbus*. New York: Random House, 1976.
17. Blassingame, John, *The Slave Community*. New York: Oxford University Press, 1979.
18. Carwell, Hattie, *Blacks in Science*. Hicksville, N.Y.: Exposition Press, 1977.
19. Cruse, Harold, *Crisis of the Negro Intellectual*. New York: William Morrow & Co., 1967.
20. Hare, Nathan & Julia, *Bringing the Black Boy to Manhood*. San Francisco, CA.: Black Think Tank, 1985.
21. Hill, Paul, Jr., *Coming of Age: African-American Male Rites of Passage*. Chicago, Ill.: African American Images, 1992
22. Trower-Subira, George, *Black Folks' Guide to making Big Money in America*. Newark, New Jersey: Very Serious Business Enterprises, 1980.

## ABOUT THE AUTHOR

*Dr. Darryl S. Tukufu, a native of Cleveland, Ohio, is currently serving as Executive Director of the Greater Cleveland Roundtable, a group of prominent corporate and public sector organizations in the Greater Cleveland area. His keen business acumen and "eye on the future" leadership has qualified him to serve effectively in numerous positions all over the United States.*

*Dr. Tukufu's career as a sought-after speaker has evolved significantly – largely due to his humanistic approach to problem-solving and his ability and determination to help people achieve better human relations with one another.*

*He is a published author credited with "Tukufu's Rap", a copyrighted, motivational rap for students; "Jesse Jackson and the Rainbow Coalition: Working Class Movement or Reform Politics", an article in the May, 1990 edition of Humanity and Society magazine and A Guide Toward The Successful Development of African-American Males, a guide to African-American male development.*

*Dr. Tukufu and his wife, Myra, along with sons, Ricky and Khari currently reside in Richmond Heights, Ohio.*

ISBN 0-9662152-0-6



9780966215205

BEST COPY AVAILABLE